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ground nature is social, a fact which both Plato and Aristotle recognized, and which is made emphatic throughout the sacramental and dynamic unity and uniformity of divine revelation. If the cry for a social gospel is to be satisfied it must be shown that the gospel fits into the folds of our essentially social nature and is qualified to bring us to our richest promise and fullest expression of power as members of the social organism. That this is true the concentration of Christ's earthly ministry makes manifest. Mr. Walker has this in mind throughout the book, and it pervades this particular chapter, but it nowhere ascends to that distinctness required to satisfy the call of our modern specialized social sense for a social gospel.

J. J. MARTIN

CHICAGO

Ezra Studies. By CHARLES C. TORREY. Chicago: The University of Chicago Press, 1910. xv+346 pages. \$1.50.

The nine chapters of this book are devoted to the consideration of the following topics: I, "Portions of First Esdras and Nehemiah in the Syro-Hexaplar Version"; II, "The Nature and Origin of First Esdras"; III, "The Story of the Three Youths"; IV, "The Apparatus for the Textual Criticism of Chronicles-Ezra-Nehemiah"; V, "The First Chapter of Ezra in Its Original Form and Setting"; VI, "The Aramaic Portions of Ezra"; VII, "The Chronicler as Editor and as Independent Narrator"; VIII, "The Ezra Story in Its Original Sequence"; IX, "The Exile and the Restoration."

The book is one which makes its appeal to scholars. It is distinctly above the range of the average man. Professor Torrey has the rare capacity of detaching himself wholly from preconceived and prevalent views with reference to a piece of literature and so formulating his own view with entire independence. The positions assumed in this book are not wholly new, since they were in large part expressed by Professor Torrey in his earlier work, *The Composition and Historical Value of Ezra-Nehemiah* (1896). This earlier work has not received the attention that its author thinks it deserves; hence he has returned to the consideration of the subject in the present volume and has sought to make his propositions so compelling that scholars must give heed to them, even if they do not accept them. It is perfectly safe to say that in this purpose he has succeeded. No scholar hereafter can do any creditable work upon Chronicles, Ezra, and Nehemiah without taking full account of the labors of Professor Torrey.

It is not likely that some of the positions here taken will find many

defenders, at least for the present. On the other hand, all scholars will be grateful to the author for some contributions made in this volume. For example, he has here for the first time published the Syro-Hexaplar text of a series of extracts from Nehemiah, viz., 1:1-4a, 2:1-8; 4:1-3, 10:16; 6:15-16; 7:73^b-8:18; 9:1-3.¹

To the present reviewer it also seems certain that Professor Torrey's original order of the materials in the first and second chapters of Ezra is correct, namely, Ezra 1:11+1 Esdras 4:47-56+1 Esdras 4:62-5:6+ Ezra 2:1 ff., Ezra 4:43-47a and vss. 57-61 being interpolations. Still further, Professor Torrey is certainly in the right in following those scholars who maintain that Theodotion was the author of the translation of Chronicles, Ezra, and Nehemiah now incorporated in the Septuagint. He has furnished much new material in support of this position.

When, however, the author proceeds to discount the historical character of the whole of Ezra and a large part of Nehemiah we must hesitate. From Professor Torrey's point of view the Chronicler becomes the writer of a historical novel with a religious purpose. The emphasis here is on the words "novel" and "religious" and not at all on the adjective "historical." The Chronicler is blessed with a rich and fertile imagination, according to Professor Torrey, and he does not hesitate to use it at every opportunity. He has accordingly fabricated large sections of material including, for example, all the Aramaic documents, for the purpose of making good his point of view. Scholars have, of course, long recognized the imaginative character of much of the Chronicler's work; but they have regarded it for the most part as confined to the exaggeration of given facts and conditions and have not credited him with either the will or the power to create his facts *ex nihilo*.

The defenders of the essential historicity of the Chronicler's narrative will find that Professor Torrey's work will necessitate a thorough reconsideration of many important questions which can no longer be ignored. From that point of view, whatever may be the outcome as to the particular questions raised by this volume, it is certain that in general a truer understanding of the character of the Chronicler's work must inevitably result.

¹ It is interesting to observe that John Gwynn in his *Remnants of the Later Syriac Versions of the Bible* (1909) publishes the same text with the mistaken idea that his is the first publication. As a matter of fact, Torrey's edition of the text was published in the *American Journal of Semitic Languages* as far back as October, 1906. The first, second, third, fifth, sixth, seventh, and eighth chapters of the present book are all reprints from that *Journal*, while chap. iv was published in the second volume of the *Studies in Memory of William Rainey Harper* (1908). The last chapter is the only one that appears for the first time in this volume.

A detailed consideration of the problems under discussion in this work is out of the question in a popular journal like the *Biblical World*, but all who are interested in this kind of problem may rest assured that they will be amply rewarded for their time, trouble, and expense should they purchase and read this book.

JOHN MERLIN POWIS SMITH

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Sixty Years with the Bible. By WILLIAM NEWTON CLARKE.
New York: Scribner, 1909. 259 pages. \$1.25.

The title of the book at once arrests attention. Sixty years is a long working lifetime, and rapid change, compelling serious transitions in thought and activity, has been the programme for the last six decades. In the beginning of the period Darwin, Ritschl, and Kuenen had not commenced their revolutionary work. The natural sciences were scarcely born. The reign of external authority was in theology all but unquestioned. At the end of the period, the fact of evolution is paramount. Everywhere archaeology has been the handmaid of biblical criticism, and old systems and time-honored interpretations are sadly out of countenance. The biological and psychological laboratories are peering into new worlds. They have provided much food for reflection, and are slowly compelling theology to adopt at least a new vocabulary. And these sixty years with their dower of growth and pain, have all converged on the Bible. How has the book of our fathers met the enlarging horizon, the keener scrutiny, and the more imperious demands? Our ears are open to anyone who undertakes to tell us the story out of his personal experience. But Professor Clarke, apart from his subject, has a claim upon us. The charm of his pen, the candor of his mind, not more than the deep reverence with which he always approaches his task, have a large place in many hearts.

The book is what its title suggests. It is the story of the intellectual and spiritual history of the author, as related to the Bible. It is a story of change. In his own winning way he leads us through the decades with utmost frankness. Brought up in the home of a pastor, the Bible was in constant and loving use. But even at the family fireside, the principle of selection was wisely in operation. Chronological and difficult passages were omitted in family worship. As a boy the pastor's son had to face, from his schoolmates, questions concerning the accuracy of the Bible, to which the commentaries gave no answer.

In his theological course he gave himself unstintedly to Bible study.